

The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR.

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TRoubles IN TEXAS.

A METHODIST PREACHER INTERFERING WITH SLAVERY.
Dallas, in this State, has recently been the
scene of considerable excitement owing to the
presence of one of these Abolition emissaries con-
nected with the Northern branch of the Methodist
Church, who, not taking the necessary warning
from the summary dismissal of several others of
his brethren in the adjoining counties, had the
temerity to proclaim his incendiary doctrines in
Dallas and other localities. A public meeting
was held in Dallas on the 12th ultimo, at which
Col. J. M. Crocker presided.

The Chairman addressed the meeting in a brief
but pointed manner, explanatory of the object of
the meeting; and after the voluntary declarations
and evidence of highly respectable citizens of the
county was heard, upon motion the chairman ap-
pointed a Committee to draft suitable resolutions.

The next day the meeting again convened, and
the Committee reported a preamble and resolu-
tions, very decided in their tone, and, as we should
judge, exceedingly unpalatable to an Abolitionist.
Among them we find the following:

Resolved, That we deny the existence of any
state of affairs among us that would warrant the
effort on the part of Northern Churches, Benevo-
lent or Aid Societies to send us "twelve in
sheep's clothing," who, with Bible in hand and
evil in their hearts, go forth preaching the most
dangerous and insurrectionary doctrines, and that
we do not accord to any such societies the privi-
lege to interfere with our rights and institutions,
manners and customs. That we are opposed to
the presence of such persons among us—and will
expel them from our borders as a public nuisance.

Resolved, That we would recommend to the
different churches in our country, for which we
entertain the highest respect and veneration, the
importance of purifying their pulpits from the
presence of such persons as come under public
condemnation, for perverting the pulpit from its
legitimate purpose, and making it subservient to
their ungodly designs.

Resolved, That we believe the safety of our
families, our homes and our property is endan-
gered by the presence and preaching of these men; and
that we feel justified in adopting the most string-
ent means to restrain and prevent such things.

Resolved, that as law-loving and law-abiding
citizens, we look to the laws of our country to pro-
tect us in our rights, and in the event that the law
cannot reach such offenders, of whose guilt we are
morally certain, then we will resort to other
means to protect our lives and property, and will
expel such offenders and intruders from the soil
they defile by their presence.

Resolved, That we particularly have reference
to one Parson Solomon McKimney, against whom
we have ample testimony to warrant us in believ-
ing him guilty of disseminating doctrines of the
tendency above referred to, and we take this means
of protesting against the dangerous sentiments he
has preached to our slaves; and that we take this
opportunity of warning him to seek a field
where the sentiments of the people are more con-
genial to his own, and not again attempt to preach
to this community.

The meeting then adjourned sine die.
The resolutions were adopted with but one dis-
senting voice. The reverend gentleman alluded
to was present, and heard the Resolutions read.
The Herald advises him to leave, and intimates
very strongly that if he fails to do so the conse-
quences to him will be quite unpleasant. Other
localities have also, it appears, had Parson Mc-
Kimney's case under consideration. The citizens
of Lancaster held a meeting, and passed resolu-
tions that he should not fill his appointment at
that place, and furnished him with a copy. The
country, in a word, is getting too hot to hold
him."—*Marshall Republican*.

Our Democratic contemporaries are publish-
ing under the head of "A Narr for Abolitionists to
Crack," an account of one William Braxton, a
manumitted slave, whom they say recently re-
turned and prayed the court to make him the
slave of one Samuel House. We are not an Abolition-
ist, but we can easily crack that nut in two
ways. If the report is true, he is but one among
thousands who have been liberated, either by their
masters or their own exertions, and about the only
one who ever voluntarily returned to servitude.

We talked to those who traveled through this place
less than a week since, and who are now in Cana-
da, who had no notion of going back to the em-
brace of Slavery. An exception always proves a
general rule. Again, this Braxton may be as de-
void of brains as those Democratic editors who are
constantly prating about the blessings of Slavery,
and like them, could not appreciate the privilege
of being a freeman.—*American Citizen*.

IMPORTANT FROM HAYTI.

Late files, containing news up to Sept. 10, give
the details of the attempt to assassinate President
Geffard, and the actual assassination of his daugh-
ter. *Revue de Commerce*, of Sept. 10, gives the
subjoined maddly account of the affair.

"Last Saturday the people were tranquil, and
no cloud appeared to trouble our political horizon.
Suddenly, about one o'clock, a rumor was circu-
lated that the General Piarophete had been de-
tected at the head of a conspiracy against the Govern-
ment, and that he was to be immediately taken to
a vessel to be sent off in exile; this was speedily
done. All the citizens held themselves on guard
ready to defend the chief who presides over the
destinies of their country.

"At about seven o'clock, a double detonation
was heard near the St. Joseph's gate, and soon
after another from the opposite side. Suddenly
every heart was filled with indignation. In every
quarter it was rumored that the daughter of the
President had just been assassinated. Such an
atrocious crime could scarcely be believed to
have taken place. Every one armed himself, hast-
ened and saw, to the shame of humanity, that
there existed, and exists yet, in the heart of the
city, a wretch, a monster ferocious enough to im-
molate a young female; to unpitifully assassinate
the inoffensive daughter of him who had made
so many sacrifices to give liberty to the Haytian
people.

This frightful crime was executed by this infernal
combination of conspirators. In assassinating
the daughter they thought that the distracted
father would have hastened to the bloody scene,
and they had ambuscades arranged on the way
from which they would fire at the President as he
hurried by, and then the villains would have full
power to seize the capital and enslave the whole
country. But, happily, there were with the
President in the palace friends who would not
permit him to leave. His Excellency yielded only
to the call of his endangered country. His patri-
otism made him compromise with even his pa-
rental agony!

"The authorities showed their energy in arrest-
ing a number of suspected persons, but nothing
has yet transpired from the investigations so far
made."

FADING AWAY.

The Slave Power feels the ground upon which
it has held sway gradually sliding from beneath
its feet. One after another of its main support-
ive way, and its tabernacle totters and threatens
to fall. The recuperative influence of the slave
trade has been cut off. The rejuvenating influ-
ence of Slavery extension has not contributed of
late to its prosperity and growth. Hedged in and
compelled to feed upon itself and its own marked
immoralities, it is constantly subsiding in its force,
and yielding to the influence of a healthier
and more profitable tone of feeling and action.
Free labor pushes an inexorable war upon slave
toil, to which the latter must yield as truly as
that day follows night. The institution is such
an antagonism of the humanities of the age, that
its fate is inevitably in utter extinction, sooner
or later. The most important question, there-
fore, remains to be settled—What shall become of
the negro race?

A Charleston, South Carolina, correspondent
of the *National Police Gazette* treats, in a most
lamentable strain, of a new influence which he
has discovered, that is rapidly decreasing the
power of slavery in that city and State. A new
trouble menaces it. The slaves under some pro-
cess—unaccountable of course to the slaveholder
—are fast bleaching out and becoming white, so
that there is great difficulty in distinguishing be-
tween the slave and the free man. Of this phe-
nomenon, the Charleston correspondent com-
plains in this wise: "If the morale of the city
continue as at present, in a century there will be
no negroes here. At present, you will see yellow
girls in this city that cannot be told from white
women. When it becomes general, Slavery is but
in name, for being white, they are less subservile
and of less value. Among my own slaves, there
are ten females who have fifteen children, and but
two of the number are black. I would wish to
know what was the cause of this change of color.
I think some of the sergeants on the police
could solve this problem. They are at least in ac-
tual value three thousand dollars out of my pocket
for not being a shade darker."

The innocency of this slave master, as to the
knowledge of the causes which have led to this
bleaching out of the slaves on his plantation, is
highly commendable. We trust that he may con-
tinue his researches, until the secret is discovered;
for as matters are now going on, Slavery is fast
losing its power and value. It is a sad thing to
contemplate, this gradual undermining of so val-
uable an institution by a secret and unknown
process. It is gradually fading away with the
color of the race which has so long bowed in sub-
mission to its iron yoke.—*Buffalo Express*.

WHAT DO WE NEED?—This is a question we
would address to our fellow Republicans: What
do we most need to secure our triumph through-
out the Nation? It is not greater numbers, or a
more radical Platform; but, in our opinion, it is
more unity in principle and action—more faith in
our cause, and more determination to labor for its
triumph. Our enemies charge us with being divid-
ed in principle and action, and we regret to say
there is too much truth in the charge. Why
should we quarrel with each other, about honest
differences of opinion upon questions of minor im-
portance, when human liberty is in peril? Much
as we abhor the Fugitive Slave Act; how wage war

upon no man who honestly believes (since good
men differ even upon that question) that Con-
gress has the constitutional power to enact a law
for the rendition of fugitive slaves, if he be with
us in principle; and will labor to advance our
common cause. But let us be united. Whatever
powers Congress may or may not possess, we all
know that, by a firm adherence to our organi-
zation and principles, we can free the Government
from all voluntary support of Slavery, and em-
ploy its energies to extend and perpetuate the
blessings of Freedom. And is not this object wor-
thy of our united and determined efforts?—*Jeffersonian Democrat*.

PROPERTY GROWS REBELLIOUS AND IS PUNISHED.

One day last week, five pieces of living, moving,
self-acting merchandise, owned by some Missouri
farmers residing in Missouri, some forty or fifty
miles west of Chester, having forgotten if indeed
they had ever learned—the wise and wholesome
precepts taught in the Dred Scott decision, threw
off the yoke of bondage, and started freedomward
wildly. Although closely pursued by a
large band of human blood-hounds, four of them
managed to get across the Mississippi river, in
Randolph county. Their pursuers, being moun-
ted, had managed to get ahead of them, and inter-
cepted and surrounded them while they were cross-
ing the covered plank road bridge, over Mary
river, about five miles from Chester, in the midst
of a violent storm, last Sunday evening. Still
laboring under the hallucination that they had
rights which white men were under obliga-
tions to respect, the negroes charged—with their
fists, the only weapons they had—upon that por-
tion of the pursuing army that was stationed at
the east end of the bridge, and, breaking their
way through, ran for "life, liberty, and the pur-
suit of happiness," under the mistaken idea that
they were a portion of the "all men" alluded to
in the Declaration of Independence. The negro
drivers fired a volley at them as they ran; one of
them fell badly wounded, but the other three con-
tinued their flight and escaped.

The wounded chattel was carried back to Che-
ster, where it was ascertained that about two hun-
dred shot had entered his body. He lingered along
in great agony until Thursday morning, when he
died. It was afterwards ascertained that two of
those who escaped were severely though not fat-
ally wounded.—*Alton Courier*.

A Washington correspondent of the *Journal of
Commerce* says: "It is a matter of historical re-
cord that the invasion of a corn-field, in Rhode Is-
land, by a filibuster hog belonging to an adjacent
farm, brought up the war of 1812 between the
United States and Great Britain. The speck of
war which has arisen on our northwestern bound-
ary is caused by another hog, which animal owed
allegiance to the Hudson's Bay Company, but
had have among the potatoes of an American
squatter in the island of San Juan." The squatter
shot the hog, and resisted an order for his ar-
rest and transfer to the town of Victoria, for
trial. This caused a threatened withdrawal of
the protection which had been afforded to the
American settlers by the Hudson's Bay Company,
from Indian hostilities and depredations. Hence,
an appeal was made by the settlers to Gen. Har-
ney for protection; in compliance with which he
sent Captain Pickett and two skeleton companies
to the place. This procedure on the part of Gen-
eral Harney will be approved and sustained; but
such explanations will be made, and such mea-
sures taken, as will prevent any collision between
our troops and the British authorities.

PHRASES. If a man says "Lord, Lord," with
a familiar and devout twang, it is taken for granted
that he is one of the "elect"—that he is truly
a Christian, without any special inquiry about his
practical life. But a man who lives an unexcep-
tionable moral and Christ-like life, full of love to
the Father and of kindness to his brother-man,
and yet omits to say "Lord, Lord," or does not
say it with the accepted intonation, is popularly
presumed to be at enmity with God, and in a fair
way to experience everlasting damnation! How
strangely do we mistake form for fact—decision
for sense! Or rather, how hypocritically insu-
luate are we in assuming outwardly to maintain
what our judgments condemn and what we all in-
wardly deny!—*True American*.

EMANCIPATION IN MISSOURI.

From the founding of this great republic, the
most profound and complicated question of political
economy and of government which has been
brought before the attention of our statesmen and
citizens generally is the question of slavery. It
is by no means a sectional question, and never
has been. Our whole people of every State and
of every principality, are vitally interested in the
solution of this mighty problem. No intelligent
American citizen can fail to feel that his welfare
personally, is affected by the results to be reached
by the present thorough discussion of the several
phases—economic, governmental and moral, of
this grand theme. The ramifications of this in-
stitution by which every interest of every circle
of society is reached, need not now be pointed
out, they are apparent to the intelligent mind.

Remembering the all-pervading character of
these influences, and the fact that, though divided
into different States for the better government of
ourselves, we are, after all, one people, and our
whole country the common country for us all, it
is not surprising that the feelings of some of our
fellow citizens of the non-slaveholding States,
should have been occasionally led to improper
lengths in their operations for the extirpation of
the system. They surely have been, and we have
no disposition to conceal the fact, or to plead jus-
tification of such improper interference. But
surely we should not allow ourselves to regard the
citizens of other States as foreigners, aliens and
enemies. If they have been imprudent, let us
admonish them of their folly, and charitably at-

tribute their imprudences to a misguided, though
well-meant zeal in a common cause.

But whatever may have been, in time past,
the character of this outside interference, it is cer-
tainly that our fellow citizens of the non-slavehold-
ing States have now come to a better state of mind
toward us, and now really entertain the most just
and amiable feelings and purposes in this regard.
Numerous proofs of the fact reach us almost
daily in our Free State exchanges. Contrary
statements, by whomsoever made, are to be re-
garded as partisan appeals to prejudices, which
ought to be abandoned forever.

The most universal and profound interest in
Missouri is awakened throughout the whole coun-
try; and with but little abatement extends also to
the old. Whatever has connection with Missouri
is sure to receive consideration, and awaken ar-
dent enthusiasm. All feel a lively concern with
regard to our future development and greatness.
Immigration, under this high impulse, is flowing
in upon us. Skilled labor and cash capital are
turning this way, like one of the majestic spring
tides of our own mighty river. It is speedily to
sweep away whatever of lethargy and inattention to
our untold resources may have paralyzed us, and
speedily to put into active operation every dormant
energy of society.

The opening of fairs, the development of our un-
paralleled mineral deposits, the construction of rail-
roads, the establishment of seminaries and col-
leges, and the erection of churches, is henceforth
to be the order of the day in Missouri.

Under such an impulse as this, it does not re-
quire a prophet's eye to foresee the destiny of sla-
very. There is not a element of its being that
can long subsist under the presence of these com-
bined forces. Our wisest statesmen, our shrewd-
est business men, our educators and journalists,
our philanthropists and Christians, all alike prom-
ise the approaching downfall and dissolution of the
institution, and all alike unite in hailing the
dawn of that glorious day.

THE LAW FORBIDDING THE AFRICAN SLAVE TRADE.

In answer to a question addressed to the *National
Intelligencer* by a correspondent in Georgia, as to
whether the Southern statesmen took the lead in
enacting the law against the African Slave Trade,
it says:

"The Act was passed on the recommendation of
President Jefferson, and each branch of Congress
voted with the other in its promptness to move for
the earliest possible suppression of the infamous
traffic, for so it was regarded at that day by the
Representatives of the People from every quarter
of the Union. On the day after the annual mes-
sage of Mr. Jefferson for December, 1806, had
been read in the Senate, the first act recorded
among the proceedings of that body consists in a
notice, given on Wednesday, December 3d by
Mr. Bradley, of Vermont, to the effect that he
would, 'on the following Monday, (December 8)
ask leave to bring in a bill to prohibit the im-
portation of slaves into any port or place within the
jurisdiction of the United States, from and after
the first day of January, 1808. In the House of
Representatives it was also resolved, on the same
day, 'that so much of the message of the President
of the United States as relates to the prohibition
of the African slave trade, be referred to a select
committee; and Messrs. Peter Early, of Georgia,
Thomas M. Randolph, of Virginia; John Camp-
bell, of Maryland; Thomas Kennon, of North
Carolina; Orchard Cook, of Massachusetts; James
Nelson, of Pennsylvania; and William K. Van
Rensselaer, of New York, were appointed such
committee."

The committee raised by the Senate on the
same subject consisted of Messrs. Stephen R.
Bradley, of Vermont; David Stone, of North Caro-
lina; William B. Giles, of Virginia; John Gail-
lard, of South Carolina, and Abraham Baldwin of
Georgia.

These committees, which it will be seen, com-
prised in their number a majority from Southern
and slaveholding states, reported to their respec-
tive Houses bills strongly prohibitory of the foreign
slave trade after the first of January, 1808.

The bill introduced by the Senate committee
was passed in that body, without division on the
27th of January, 1807. The measures reported to
the House by its committee was debated from time
to time, with the view of ascertaining and increas-
ing the most effective penalties by which to put an
end to the traffic, when on the 13th of February
1807, the bill sent from the Senate, after being
amended was read and passed with only five dis-
sentients—Messrs. Silas B. M. of Maine; Martin
Chittenden of Vermont; James N. Garnett, of
Virginia; and David R. Williams, of South Caro-
lina.

It may be proper to state that the 8th section
of the bill, as amended by the House of Representa-
tives, contained a proviso excepting the coastwise
trade in negro slaves (not imported contrary to the
provisions of the act under consideration) from the
restrictions and penalties embraced in the bill.—
To this amendment the Senate refused to agree,
and the House insisting, committees of conference
were respectively appointed in the part of both
branches of Congress. As the result of this con-
ference the views of the House substantially pre-
vailed, though not without some modifications,
which provoked strong dissent on the part of
many Representatives.

The bill was finally passed in the House by a
vote of 63 yeas against 48 nays. Among the latter
is recorded the name of Mr. Early of Georgia,
who had been so actively instrumental in framing
the act; but it is important to add that he expres-
sly based his opposition on the ground that the bill,
as modified, left, in his judgment, a door wide
open to evasion, and would not prevent the intro-
duction of a single slave. The great mass of
those who voted with him in the negative were, in
like manner, prompted by dissatisfaction with the
substance or object of the measure.

The subsequent measures adopted in 1819 and
1820, affixing additional penalties to the traffic,
were in like manner adopted by the common con-
sent of Representatives from all parts of the

Union, and received the assent of President Mon-
roe, in pursuance of whose earnest recommenda-
tions they were passed by the National Legislature.

GOVERNMENT PURCHASERS IN WISCONSIN.—We
learn by the Wisconsin of the 24th, that U. S.
District Attorney Upham has filed with the Su-
preme Court of Wisconsin the mandate of the Su-
preme Court of the United States, reversing the
decision of the Wisconsin Supreme Court, in the
matter of Sherman M. Booth, held for violation
of the Fugitive Slave Act in the rescue of Glover
several years ago.

If the Supreme Court of Wisconsin obeys this
mandate, Booth will be returned to the custody of
the U. S. Marshal from which he was discharged
by the decision which has been reversed. If the
Court disregards the mandate, then it becomes the
duty of the United States authorities to enforce it.
Will they do it.—*Leader*.

Charles Kent, Esq., Republican, has been solic-
ited by over 700 persons in Lucas county to run
as an independent candidate for Judge, in the
district composed of the counties of Lucas, San-
dusky, Ottawa, Erie, and Huron. He has con-
sented to do so, and we see that the Democratic
Convention at Clyde afterwards passed a resolu-
tion pledging themselves to aid in his election.
This, we suppose, is an anti-temperance move-
ment, as his opponent, Judge Fitch, was the gen-
tleman, who disregarding the tremendous "respec-
tability" of the Island House, Toledo, had Mr.
Ainger brought up and imprisoned, just as he
would have done had that individual been a com-
mon three-cent rum-hole keeper.—*Clev. Analyst*.

CONSISTENCY.—We hear much said among poli-
ticians about consistency. Has any one ever
thought that nothing is consistent but what is
right? The wrong is never consistent; because it
leads to dissolution, and has no power to hang to-
gether. The consistency of anything rests in its
permanency. The right is permanent—enduring;
the wrong is perishing, and has no consistency.
To be consistent is to be right; and no man is in-
consistent if he is right, though he has changed
a thousand times. Change is not inconsistent,
except from one error to another, or from truth to
error.—*Ashtabula Sentinel*.

From the Free Church Post-Office. MALUM IN SE.

Since the revival of the African Slave Trade
has forced upon the public attention the subject of
American Slavery, editors of so called religious
newspapers, and Doctors of Slave-holding Divi-
nity, with a view of shielding the great parent in-
iquity which has its strong-hold in the Churches,
are bandying about the legal phrase which stands
at the head of this article, Blackstone, in his
Commentaries on the laws of England, defines
malum in se to be a branch of the "Superior Law,"
by which he means the Law of God, and which
he recognizes as paramount in authority. Murder
is *malum in se*. So are theft and perjury.
The term is distinguished from *malum prohibitum*,
which defines an act pronounced to be wrong only
because its commission is forbidden by the Su-
preme Legislative power in the State. If a man
were to put into the Croton reservoir fifty barrels
of Prussic acid, with a view of poisoning the in-
habitants of New York, the act in its intention
and consequence, would be *malum in se*, an intrin-
sically, essential sin, inexcusable and unjustifiable.
But if a citizen of Pennsylvania, within the limits
of the State, passes a bank bill of a lower denom-
ination than five dollars—or if he shoot wood-cock
between the first day of February and the fourth
day of July—that is only *malum prohibitum*. The
sinfulness that attaches to these acts is simply
that of violating a Statute. There is no inherent
evil in them as there is in murder, theft or per-
jury. There is another large class of "sins" that
are not stamped with the atrocity of *malum in se*,
such as chewing tobacco, drinking unduly of in-
toxiating liquor, taking an apple from a neigh-
bor's orchard, &c., &c. Such acts are sins conse-
quentially. They work ultimate sin. There can be
no inherent sin in a young lady keeping time to
music in a parlor dance. But when she goes to
the public and promiscuous ball at unsuitable
hours, and under improper circumstances, and there-
by exposure endangers her health or her virtue,
that approximates the nature of a positive down-
right sin. It is hard to define the boundary of this
class of transgressions, and point out the place
where they get into the category of *malum in se*.
But it is very plain that such a boundary exists.
Reason and conscience, when candidly brought to
bear on the prohibition and requirements of the
moral law, will generally avail in solving all ques-
tions of duty.

Now, as a Christian, we take the ground that
Slaveholding is *malum in se*—a sin in itself consid-
ered. By a slaveholder we mean one who avail-
ing himself of an iniquitous state of Society, and
of laws corresponding thereto, claims and holds
property in man, as he does in a brute or inani-
mate thing. The claim and justification of this
right, we deem an infinitely greater sin than the
more practice of slaveholding, just as the defender
of horse-stealing on principle is a more dangerous
criminal than the horse thief himself. One man
may sustain to another the legal relation of slave-
holder, while at the same time he is guilty of no
sin and is no slaveholder in fact. When Dr. Pri-
bnow went to South Carolina and bought up the
slaves which he afterwards emancipated in Ohio, he
was for the time being, in the eye of the law a legal
holder of slaves. Had he died before the act of
emancipation, his slaves would have been counted
with the rest of his property, and put up for sale
to the highest bidder, or divided among his heirs
at law. But in the sight of God he was not only
an innocent man, but a praiseworthy act, when from
the purest and most benevolent motives, he
assumed the legal relation of slaveholder. So
there are no doubt many Southern men who are
complicated and mixed up with Slavery, in a legal
way, but who in heart, and as far their free agen-
cy will allow, disavow all claim to their "slaves,"
and are innocent. If the reader doubts whether
slaveholding in the sense we have given of it is

malum in se, a sin in itself, let us remind him of
two features in its character:

1. It is a high-handed insult and gross disobe-
dience to the Creator. God made Man and made
him in his own image. He assigned him the place
he occupies in the scale of being, and endowed
him with reason, conscience and immortality, thus
constituting him a free accountable agent, and de-
manding from him as such, the homage of his heart
and intellect, and the service of his hands. But
the slaveholder, with a covetous greed of ease
and gain, repudiates the authority of God, and
drags Man down from his place, and herds him
with the brutes that perish. He stands between
the slave and his maker; forbids what God com-
mands, and commands what God forbids, and
thus usurps the prerogatives of the Most High.—
God commands the Slave Father, as a Man to
cherish his wife, and train up his children aright.
But the slaveholder tramples down the Divine in-
stitution of marriage, separates the husband and
wife, whom God hath joined together, and sells the
children for money. God enjoins upon all men to
"search the Scriptures" as the great fountain of
eternal life. But the slaveholder, with his twin
brother, the Catholic Priest, (*par vobis fiatrum*) for-
bids by law the exercise of this inalienable
right, and the performance of this universal duty,
and shrouds the Immortal soul of the slave in
the gloom of ignorance. He enacts a law, as in
Virginia, and consigns to the Penitentiary as a
felon, the faithful Missionary who teaches the slave
to read his Bible, and thus obey and reverence the
God who made him! Is this all no sin? Yes,
verily, and a sin of mighty magnitude—as in that
aim to dethrone the Almighty himself.

2. It is the deepest injury one man can inflict
upon another. God gave to Man as Man, a war-
rant of authority to exercise dominion over all the
creatures on earth, in the air and in the sea, say-
ing—"the fear of you and the dread of you shall
be upon them all." But the slaveholder exercises
absolute dominion over man himself. He tramples
down his brother's inalienable rights in the dust,
and then turns round with Satanic impudence and
justifies the wrong. He even goes so far as to take
advantage of the slave's ignorance and weakness,
and dares to quote the authority of God for the act.
Why the very beast of the field fear God more,
and understand theology better, than Hunker
Doctors of Divinity; for the African lion recog-
nizing the Divine commission given to man in Gen-
esis 1: 25, and 9: 2, will slink away into the jung-
les from the presence of a black Hottentot. The
horse and the ox on the earth, the eagle
and the vulture in the air, and the mighty
whale in the ocean, all flee before the God-
like look of the enslaved Man; just as they
do from the face of his oppressor. Their
conduct honors God more than the decision of the
Supreme Court of the United States in the Dred
Scott case, for they admit that the black man has
rights which they will feel bound to respect, as
much as they do those of his oppressor. The
Slaveholder, then, is a robber, dot of gold; that is
comparatively a trifle, but of the sacred rights
with which the eternal God has invested Man.—
To prove, now, that all enlightened consciences
feel this judgment we have given to be correct, is
there a slaveholder on earth that would be willing,
under any circumstances, and for any purpose, to
take the legal position of the slave? Is there a
living father or mother, who would not infinitely
rather see a son or daughter put to death, in any
form, than to be reduced to the condition of a
slave? Not one. This, then, is the verdict of hu-
manity in the case, that willful, intentional slave-
holding, such as it is defined to be by the slave
laws, and the practice under those laws, is *malum
in se*—the most daring insult a man can
offer to his God, and the highest crime one
man can commit upon another. The General As-
sembly of 1818 was right therefore, when they de-
clared this sin to be a clear violation of the Law of
God in every precept, and totally inconsistent
with the Gospel of Jesus Christ. The fathers of
the Presbyterian Church were right, and had God,
conscience and the Bible on their side, when they
quoted the definition of Grotius, and embodied it
in their Confession of Faith, that slaveholding was
man-stealing. And yet, when thousands of hu-
man beings, for whom Jesus Christ agonized and
died on the Cross, and for whom He is now inter-
ceding in Heaven, are put upon the auction-block
and sold as property, liable to all the incidents and
concomitants of property, Dr. Hodge, of the
Princeton Repository, tries to cover over the iniqui-
ty of the act, by a course of special pleading, dis-
graceful to a county-court lawyer, and says that it
is only the man's services that are sold, and that
the man himself! When the law itself declares
that slaves, not their services, "shall be deemed and
taken as chattels personal in the hands of their
owners," a professed Minister of Jesus Christ will
throw dust into the eyes of his brethren, and
make them believe that such a crime against God
and man as the slaveholder commits, is no sin!

We have said before, and now repeat it, that he
who defends and justifies the slaveholding relation,
is a far greater criminal than the slaveholder him-
self, because he justifies the wrong on principle
in the abstract. Therefore it is that such a man as
Dr. Adams, who lives in a country uncontaminated
with the evil, is a greater and a meaner sinner
than the vulgar and brutal Legrees of the South,
who trade in the souls and bodies of men. Legree
drives his accursed business, separating husbands
and wives, parents and children, but he does it be-
cause it is customary, and to make his livelihood.
Dr. Adams, with no temptation to lend himself to
the infamous service, volunteers in the cause of
the Devil out of pure love, and sanctifies Legree's
crimes. Should Legree, amidst the wallings of
separated families, feel any remorse of conscience,
the sanctimonious Doctor is at his side with an
opiate to quell the rising emotions of shame and
guilt, by a "thus saith the Lord". Infinitely rat-
her would we go to the Judgment Seat of the
Living God, standing in the blood-stained shoes of
Legree, than appear before that Tribunal in the
golden slippers of the Boston Doctor. If we are
not a downright fool, incapable of knowing right
from wrong, then he, who with no temptation to
do wrong, volunteers his justification of a gross
system of iniquity, will sink deeper under the